

The Life of a Christian :

A
S E R M O N
On the Occasion of the
D E A T H
O F
His ROYAL HIGHNESS
P R I N C E G E O R G E
O F
D E N M A R K.

Lord High Admiral of Great Britain, &c.
Who departed this Life at Kensington, October the 28th, 1708.

Preached in His Royal Highness's Chappel at St. James's, on the 21st of November following,

By ANTONY WILLIAM BOEHM,
Late Chaplain to His Royal Highness.

Now done into English.

L O N D O N :

in Bartholomew-Close

STEFANION
DEATH
PRINCE GEORGE
OF
DENMARK

1st High Knight of the Order of the Dannebrog
Who departed this life at Copenhagen
on the 20th of April 1864
aged 64 years

His Majesty King Christian IX.
has ordered that his funeral
shall take place on the 22nd inst.
at 11 o'clock in the forenoon
in the Chapel of the Holy Sepulchre
in the Cathedral of Copenhagen

Coloss. III. vers. iii. iv.

Ye are Dead, and your Life is hid with Christ in God. When Christ who is our Life shall appear, then shall ye also appear with him in Glory.

TH E Consideration of Publick Calamities and Judgments is never out of Season. As the loss of Eminent and Publick Persons influencing the Affairs of Kingdoms, and serving their Country in a Free and Generous Manner, is none of the least, so it deserveth a more particular Reflection, whenever it befalls a Nation. Things of this Nature are not to be looked upon as meer Casualties ; but to be traced to the very first and moving Principle, even Almighty God himself, without whom there is no Evil in a City, *Amos 3. 6.* The neglect of this Consideration, is what God himself complains of *Isaiah 57. 1 : The Righteous perisheth, and no Man layeth it to Heart : And Merciful Men are taken away, none considering, that the Righteous is taken away from the Evil to come.* Providence is like a Wheel ; and the whole train of Humane Affairs like a long thread wound up by a Sovereign Power, and by the same most regularly worked off again. But our Eye being too soon dazled by the Glorious display of Divine Providence, or too weak to look into the bottom thereof, we are apt to think it passes through Number-
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less Turnings and Windings ; when, if rightly considered, it goeth on all along in a most regular and composed Way.

Hence it will be very necessary, that in great Revolutions, Changes and Occurrences, we learn to look through the outward Court into the Sanctuary itself ; and through all the Clouds gathered about us, into the more serene and composed Regions of the Designs of an over-ruling Providence. This was *David's* Practice, when he knew not, how to get out of the many intricate Affairs he was under ; the Eye of his Reason being too short-sighted, and the Dispensations of Providence too deep. And so it is : The Natural Man tires himself with a World of painful Conclusions and Inferences at some great and uncommon change : But not being able to come to the bottom thereof, he spends himself in Fruitless and Uneasie Speculations, and after a long and tedious Turmoil, he falls back into his own dark Center, having increased the grief and anguish his Soul before labour'd under. The reason is, the Power of *reflecting* being set a work, he makes many far-fetched inferences ; which render the Affliction more acute, and the Impression both of the present and future Evil more lasting upon the Mind.

This is the Method of Humane Reason, which any one may easily perceive, is attended with a Multiplicity of anxious Thoughts and Apprehensions. But a true Christian, hath a far better *Secret* of judging of Publick Calamities. He doth not pretend to dispute about the abstruse Workings of Providence. He penetrates into the hidden recesses of the Wisdom of God, and makes many a noble discovery, which the Natural Man is an utter stranger to. All this he doth by the Singleness of the *Eye of Faith*, which directs him to look beyond the Clouds of Affliction, and to repose
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his Soul in the Love, Mercy, and Almighty Power of God.

The Reason why I begin my Discourse with this Consideration, is the Solemnity of this present Day, appointed for our mutual Comfort and Edification, after the much lamented Death of His ROYAL HIGHNESS, PRINCE GEORGE of DENMARK, &c. The Prophet bids us to *consider and lay to Heart*, when Righteous and Merciful Men be taken away. For Righteous Men who stand in the gap, and make up the hedge, being removed and taken from us; we have too much reason to fear, that the Judgments of God will soon overtake us. Now the Practice of true RELIGION and Piety, being alone able to support us under the most pressing load of Humane Misery, I'll endeavour, in the opening of my Text, to enlarge somewhat more upon the LIFE of a CHRISTIAN, under the four following Particulars:

- I. *The Preparation to a Christian Life.*
- II. *The Nature and Properties of a Christian Life.*
- III. *The Spring and Chief Cause thereof; And*
- IV. *It's End.*

First Then, I'll endeavour to explain the *Preparation* or Preparatory work towards a true Christian Life. The Text says: *Ye are Dead.*

Death is the First Step towards Life. This may seem a Paradox to such as are unacquainted with that twofold Life of a Christian; *viz.* the Life of *Sin*, and of *Holiness*; the former of which is continually declining, and the other daily more and more reviving and gathering strength by the decay of the former. The Scripture explains this Mysterious Life and Death by di-

vers Expressions, all tending to the same Purpose. One time 'tis said, that the *Flesh* lusteth against the *Spirit*, and the *Spirit* against the *Flesh*, *Gal.* 5. 17. In another Place the Apostle chargeth us to put off the *old Man*, and to put on the *new Man*, *Eph.* 4. 22, 24. Thus we find Words scattered here and there through the whole Body of Scripture, setting out these two Springs of Life, moving within, and manifesting themselves by their Fruits and Emanations without. Thus Sin and Grace, Adam and Christ, Darknefs and Light; the natural Man and the spiritual Man, and a great many more Terms grounded in Scripture, clear up unto us the Genius, Nature, Disposition, Movings and Workings of both of these Lives. I think 'tis plain enough without enlarging upon it, which of these ought to die, and which ought to live in a Christian. 'Tis true, when the Apostle, in his Application to the *Colossians*, says, *Ye are dead*, he doth not tell us, unto what, but leaves this to our own further Enquiry, giving in other Places a fuller Account of this preparatory Work to a Christian Life. We may truly say, that a Christian must pass through many Deaths, before the Life of Grace be restored to its first Power and Energy.

I'll mention for the present a *twofold* Death, he must undergo for the Recovery of his spiritual Life. In the first place, he must *die unto Sin*, according to *Rom.* 6. 2: *How shall we, that are dead to Sin, live any longer therein?* Sin is the most destructive Evil of the Life of Grace. Wherever it gets the upper Hand, it layeth waste all that is good in the Soul; Sin being the Head and the Spring of all other Evils, nay, the only Evil, we must needs die unto, if ever we desire to live unto God. If ye be dead unto Sin, ye are dead to all that is Evil. For what we commonly look upon as the greatest Evil, is no Evil at all, if Sin be removed from it. And again, what People generally admire

mire as a Composition of all Manner of Happiness, is no Happiness at all, if Sin any way mingles with it. Thus if we lose all that we have in this World, 'tis no Loss, if we keep from Sin. And if we should gain the whole World, it would be no Gain, if Sin accompanies it. And to sum up all in a Word: Is not *Death* generally looked upon as the Terror of all Terrors? And truly it is so. But the Reason is plain. Sin armeth Death with its Sting; nay, *the Sting of Death is Sin*, 1 Cor. 15. 56. Take away the Sting; and you take away the Terror. Now Death puts on quite another Face. 'Tis now a Sleep, a happy Passage out of the Prison of the Body, into perfect Freedom; out of an earthly House, wherein the better Part groans, to a Building of God, an *House not made with Hands, eternal in the Heavens*, 2 Cor. 5. 1, 2. 'Tis in vain, to muster up a long Train of Arguments against the Fear of Death, or to write whole Volumes against the Terrors thereof: If you don't *die unto Sin*, you lose your Labour in endeavouring to argue your selves out of the Fears of Death. Fear and Anguish will soon return upon you, and perhaps give double Strokes, to convince you, that it is not Philosophy, not a moral honest Life, but the glad Tidings of the great Redemption, wrought by Christ, and a living, operative, and effectual Faith in him, that delivers the Soul from this Bondage. Not Reason, but *FAITH is the Victory that overcometh the World*, (1 John 5. 4.) and all the terrifying Powers of Darkness, and even Death it self.

Another Death a Christian is to pass through, is the *Death unto the Law*. Tis said, *the Sting of Death is Sin, and the Strength of Sin is the Law*. Sin can't be weakened, whilst it gathers Strength from the Law. Nor can you take away the Sting of the Death, except you be removed from the ruling Power of the Law. This affords us an Occasion, to insist somewhat longer upon the two-fold State of a Christian; one being the State *under the Law*,

Law, and the other *under the Gospel*. A Consideration both useful and necessary for a fuller Discovery of the inward State of one's Soul, and of the Works derived from thence. As soon as the *LAW* exerts its Power in awakening a Sinner, it gives him a profound Insight into the more interiour Depth of his depraved State. It doth not chiefly manifest the outward Spots adhering to one's Life and Conversation, but the inward Seed, the Spring and *vitiating Principle*, from whence all Manner of Enormities and Deviations do proceed. Even the whole Design of Redemption, to which the *Law* prepares the Mind, is not so much to rectifie our *Works*, as our *Natures*; not to model the Fruit of the Tree, as to put a new Life into the Tree it self. In a Word: the *Productive and moving Principle* of our Actions is to be changed, cleansed and purified. First make the Tree good, and then its Fruit shall be good too. And our Lord in his Answer to the inquisitive *Nicodemus*, did not speak of performing a great many fine Actions, which were seemingly good enough already; but with a double Asseveration tells him, that he must *be born again, if he would see* (and act in) *the Kingdom of God*. Now the first Work of the Dispensation of the *Law* is, to give the Soul a Sense, not of the depraved Works, but of the depraved Nature. And this is the Reason, that the *Law* is called *spiritual*, Rom. 7. 14. since it discovers the hidden Spring of Corruption, and requires the cleansing of the more interior Faculties of the Mind.

The Soul being thoroughly struck with a lively Sense of her lapsed Condition, is not out of Danger yet. She comes to know her *Distemper*, but doth not see whence to fetch *Means* for her Cure. For though the Gospel be revealed in the Letter of Scripture, 'tis entirely a Mystery to a Soul, wrapt up in her natural Darkness, and blinded by the Mist of so many Passions raised

raised by the Workings of the Law. 'Tis true, there is an unexhausted Stock in the Treasury of the Gospel, to enrich poor Sinners; and Balm enough in *Gilead*, to heal all our Sores; but if a due and regular Application be wanting, neither of 'em will make us happy. Here the Soul is tossed to and fro, and doth not know, what Measures to take in so critical a Juncture of Time. Nature, unwilling to feel any longer the sharp and grating Impressions of the Law; doth what she can, to shake off this uneasie Yoke, and to regain her wonted Liberty. But the Father, whose Work this is, endeavours to draw the Soul to the Son, (John 6. 44.) to be quickened by him. Adam gives an Instance of these inward Transactions soon after the Fall. No sooner heard he the Voice of the Lord, but he hid himself among the Trees. He felt, that God was a consuming Fire, and so endeavoured to escape from him, not knowing, that all his Steps were Steps to a greater Destruction.

This is still the Temper, or rather the Distemper of the fallen Soul. The Lord calls by the Voice of the Law; but the Soul shrinks back thereat. The Reason is, because she begins to be sensible both of her Maladies, and of the Cure she must pass through. There is such a Complication of Evils infecting the very Vitals, that the Soul is at a stand, not knowing, whether to go on and to submit to a Cure so troublesome to Nature; or whether to step back and to patch up the Wounds, as well as she can, with some beggerly Rags of Self-Righteousness and shining Ceremonies. Now she tries one way, now another. Now she takes Recourse to all her former Works, and looking upon them with the magnifying and multiplying Glass of Self-Love, endeavours to pacifie thereby the Roarings of an awakened Conscience. But the Law stepping in, and pressing hard upon her, tells her, that all Works done by the Spirit of Bondage and a slavish Fear, are of no Account before God; the Fountain being corrupted from whence they were deriv'd. Thus falls
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to the ground one of the greatest supports, the Soul thought to rest in; and the Physick, instead of giving ease, exasperates the Wound, which it was to bind up. Now honest *REASON* comes in and offers to argue the Soul into a Composedness, and to calm and cure the many ulcerous Passions she labours under. And indeed she having kept a wonderful activity, even after the Fall, winds herself now and then into the Mind, with so specious promises of Life, that 'tis a wonder to see, how eagerly the Soul takes in the Remedy prescribed by Her. Reason hath so many Turnings and Windings, such a Plausibleness in arguing, that before a Man is acquainted with her sinister Practices, he thinks truly, she will perform the Cure, and calm the uproar of the distempered Passions. But the Glory and Brightness of the Law, darting into the Mind, soon convinces the Soul, that from *the Sole of the Foot, even unto the Head*, (from the *Sensitive* Life plunged into earthly Pleasures, to the *Natural* Life, adorned with all the fine Flourishes of Wit and Reason) *There is no Soundness in it; but Wounds, and Bruises, and putrifying Sores; not closed, neither bound up, neither mollified with Ointment*, Isa. 1. 6. The Soul hearing this hard Sentence pass'd upon corrupted Nature, by Divine Writ, nay, feeling the Truth of it within Her own Breast, begins to question the fair Promises of Reason.

For what cause is there, that Reason should plead a Privilege and Exemption from that universal Inundation of Evil, broke in after the Fall upon all the Faculties of the Soul, and destroying the whole Image of God thereof? Is it possible, that one Corruption should sweep away another, and one dirty Hand wash the other clean? 'Tis true, there are left some ruinous pieces and weak Impressions in the inmost Center of the Soul, called by the Apostle *Conscience*: But these are only tokens, that there was once a Fine and Stately Building,

ing, but now all razed and fall'n to the Ground. And as for the *Truth*, which is still glimmering after the Fall, 'tis so far from being able to help it self, that it is held and blocked up by Unrighteousness, (*Rom.* 1. 18.) and if not supported by a higher Power to make its way through all those fierce Obstacles that surround it, it will be kept a constant Prisoner, tho' at last it may prove a Merciless Tormentor of the Soul, whose constant Monitor it was to mind the Hour of Visitation, and to lay hold on the tender of Grace in time.

The Soul considering this under the Brightness of the Law, (for the Law hath as well a Brightness, as the Gospel, but it is a terrible one, *2 Cor.* 3. 13.) seeth indeed her eminent Pedigree, but likewise the shameful Loss thereof, which can't be repaired but by a high Hand. For tho' her Faculties have kept something of her primitive Activity, yet being under the Bondage of Sin, they are like the Children of *Israel* in *Egypt*, who spent their activity in Building Treasure-Cities to *Pharaoh*, that great hater of God. The activity of the Mind is not bad in it self, if it did but act in a good Soil. But since it is over-swayed by the Tyrannical Power of Sin, Activity, Sharpness and Quickness of Parts serves now only to make daily Additions to the stock of Original depravity laid up within. In this Condition the Soul is like unto a Horse fall'n into the Mire: The more this struggles and stamps, beats and works, the deeper it works it self into the Bog, which might easily be help'd out on't, if it did suffer its Rider to come near it, and apply such Means, as were proper for its Relief. Thus we see, what a dangerous Engine *unsanctified activity* is, and yet how it may prove very serviceable, if purifyed from Sin, and governed by a Divine Principle. All these Reflections lay the Soul very low. She is hereby beaten away from those false

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rests she is used to have recourse to. She is tossed up and down with a World of dubious Perplexities. For if that which she took for a healing Medicine, proves a Distemper, how great must the Distemper it self be? And if the Light be Darknes, how great must Darknes it self be? This Work of the Law makes the offence abound; (Rom. 5. 20.) it puts Sin into Motion, (Rom. 7. 5.) and makes it exceeding Sinful; (vers. 13.) consequently the Law worketh Wrath, (Rom. 4. 15.) Here the Word is like a Hammer that breaketh the Rock in Pieces, Jer. 23. 29. nay, Killeth and Preacheth up Condemnation, 2 Cor. 3. 6, 9.

No doubt, every one must look upon this as a State very woful. And yet is this Death the way to Life. This Brokenness of Heart, is the only soil that receives the influences of the quickening Grace of Christ. For where Sin abounds, there (and so no where else) Grace doth much more abound. In this contrite Heart JESUS CHRIST, the Foundation of the whole structure of a truly Christian Life, is laid. This is the strait Gate, and the narrow way, the Soul must not subsist in, but pass through to the pleasant Gospel-path strewed with the Flowers of Divine Promises. This is cutting and killing work, preceeding the Law of the Spirit of Life. 'Tis the sharp Winter-season, wherein all seems dead, cold and silent, but is succeeded by the Time of Singing (Cant. 2. 12.) and plenty of never fading Flowers.

Happy is the Soul that proves faithful under this Dispensation! Though it be sharp and toilsome, yet she ought not to be overhasty, to remove out on't. For in this she must be ripened for the sweet Dispensation of the GOSPEL, which is the Law of the Spirit of Life, Rom. 8. 2. Here she must learn to be Poor in Spirit, that afterwards she may grow Rich in Grace.

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She may sooner outwait the hour of God, than outrun it. And tho' it seems, that with all her Endeavours and Applications she toils but in the Night, without enjoying as much as the sparkling of one Star, to steer her course by; yet this ought not to make her give over. For Christ will certainly appear in his time, at whose Word and Power all will go well. These are the searching Trials the Soul is put to, before she must expect to be intrusted with the Mysteries of the Kingdom. She must submit to this discipline, that afterwards she may Fight the more lawfully under the *Banner of Love*. And tho' these Ways seem crooked to Reason, yet they are very strait in the eye of God. No Soul that is truly concern'd for her Spiritual Welfare, must offer to break loose before the time from so useful a Discipline. Nay, the Law is an *Husband* to the Soul, and she being wedded to him, dareth not make any divorce from him, unless she will be reputed an Adulteress. Death alone divorceth her from the Dominion of the Law. Alas! How many a Conversion proves abortive for want of holding out under this preparatory stroke! In a Word: The Law must die unto the Soul, and the Soul by the Law must die unto the Law, that is, to the constraining and condemning Power thereof; that she may be married to another, and be endued by the Spirit of Christ with a free and ready principle of Obedience, *Rom. 7. 1, 2, 3. Gal. 2. 10.* And from this Death to Sin and to the Law, springs up *LIFE*, whose *Nature* and *Property* is the *Second* particular to be considered here.

II. As for the *Nature* of this Life, 'tis said in the first place 'tis *hid*. It was a Spiritual Death, the first branch of my Text spoke of. Now the Apostle comes to the *Life*, resulting from thence, which is no less

Spiritual, than the previous Death it self was. *Your Life is hid.* Things that are hidden and abstruse are generally much searched after; but those that are obvious to every one's sense, are made light of by their being exposed too much. We read, that the Man finding a Treasure hid in a Field, went and sold all that he had and bought the Field. Which represents to us the inestimable worth and value of the Kingdom of God, and of the truly Christian Life, if rightly considered. The most sacred Vessels of the old Covenant, were kept in the Tabernacle, called the Holiest of all, *behind the Second Veil*, Heb. 9. And the Ark of Testimony is said to be covered with a Veil; and this had put on the covering of Badgers-skins, and this again was overspread with a Cloath of Blue; Num. 4. 5, 6. So that there was covering over covering, and the Ark of God dwelled within Curtains, 2 Sam. 7. 2. And do we think, that all these coverings were perhaps to keep the Vessels clean, and to have 'em secured against the common Injuries of Wind and Weather? The Rites and Ceremonies of the Old Law were Types and Figures to us of greater Things. The saying of St. Paul may be writ over each of 'em: *This is an allegory.* The outside made up of Skins and Coverings was exposed to every one's Eye; but the inside to such only as were duly qualified for a nearer view thereof. This is a Glorious Character of the Wisdom of God, keeping thereby her Mysteries from the Profanation of polluted Hands and Eyes. The *Natural Man receiveth not the Things of God, and he can't know 'em, because they must be SPIRITUALLY discerned*, 1 Cor. 2. 14. Spiritual Things require a *Spiritual* Understanding. But if Things Spiritual be discern'd by the *Natural* Judgment, such as it is after the Fall, they then are strangely misrepresented, and put on quite another Face, though not in themselves, yet in

in the Understandings of those, that are in search after them. There is no Proportion betwixt the Natural Understanding receiving the Impressions of Spiritual Things, and the Spiritual Things themselves.

The Natural Understanding is too *narrow*, and the Law of God exceeding *broad*, *Psalms*. 119. 96. One must be adapted to the other. The receiving Faculty must be wonderfully enlarged, widened, purified, and so made susceptible of Divine Impressions.

The Natural Understanding is strangely active and busy, to dive into these hidden Things, without the Pains of being modelled a-new. It beats about it with undefatigable activity, toils and works Day and Night, studies and reasons about Theological Affairs. But still it is a Mystery to him. *Your Life is hid*, and truly it remains hid, if not looked after with an Eye suited to the Extensiveness of Divine Affairs. St. Paul speaks of a *breadth*, and *length*, and *depth*, and *height*, *Eph.* 3. 18. and how is it possible, to reach them with the shallow Dimensions of the Natural Understanding? And for this Reason the Apostle in the forgoing Verses bowed his Knees unto the Father of our Lord Jesus Christ; that he would first grant to the *Ephesians*, according to the Riches of his Glory, *to be strengthened with might by his Spirit in the inner Man*; that *Christ might dwell in their Hearts by Faith*; that *they might be rooted and grounded in love*. And now! Why doth the Apostle so earnestly require such a high strain of Divine Operations? Why will he have his *Ephesians* so powerfully strengthened? Why rooted and grounded in love? Why will he have Christ dwell in their Hearts? Truly, for no other reason, but that they *might be able*, (*ἵνα ἐξισχύοντες*) to *comprehend* and to *KNOW*. First, he will have 'em *feel*, and then *Know*. Knowledge hath a long train going before it, and a longer following it. There must be
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the *inner Man*; there must be the *Indwelling of Christ*; there must be a *Being rooted and grounded in Love*; and then at last springs up *KNOWLEDGE*, as the noble Product of a Soil cultivated by so many gracious Influences of the Spirit of God. And such a Knowledge, resulting from the Coherence of these divine Operations, is the Beginning of the glorious Display of the hidden Life, if not to others, yet to the Soul herself. This is a lively, savory, experimental and affectionate Knowledge. And these are the *Steps* to come at it. Without this wonderful *Order* gradually displayed in a Soul, all remains hidden. And though it may seem now and then that a Man hath a large Stock of Knowledge, yet not being inwardly digested, it lieth like a dead Weight in the Memory, and affords no solid Nourishment to the Soul. 'Tis a sort of a Geographical or Historical Knowledge, enriching the *Memory* and other inferior Faculties with a Set of fine Notions, but never transforming the *Will* and *Mind* into the Image of God it self, which is the only true Character of a divine and practical Knowledge. *Luther* compares the Knowledge of a true Christian to the Windows of *Solomon's Temple*, which are reported to have been *broad within, and narrow without*, 1 Kings 6. This, says he, is an Allegory, explained 1 Cor. 2. 14, 15. The spiritual Man knows all, and looks a great way about, but is himself not known by any. Now as this Life it self is hidden to the natural Man, so likewise is the *Manner of obtaining it* a Secret, he is unacquainted with.

Nicodemus is an Instance how ignorant natural Men are in this Matter. No sooner did he hear of *being born again*, but the natural Birth recurring to his Mind, he judges it to be impossible. But our Lord discoursed of another kind of Birth, which is from above; but he being a Stranger to an higher Principle than what depraved Nature

Nature affordeth, puts a carnal Construction upon all the Words of Christ, notwithstanding the Quickness of his natural Parts and great Preferment he had in the World. So ignorant are Men, even of the most shining Parts and most honest Life, if it comes to the *spiritual* Part of Religion. They don't know the very Rudiments thereof. For as the natural Birth is an Entrance into the World; so is Regeneration the very Inlet into the spiritual Life. And as by being born into the World, we, in Process of Time, become capable of making many Discoveries of, and Observations upon natural things; so by being born of God, we are daily more and more fitted for discovering the hidden things of his Kingdom; growing up into him in all things which is the Head, even CHRIST.

As the Life it self, and the Manner of obtaining it, is hidden, so are likewise its *Effects* and Operations. An Instance thereof is at large recorded *John 4*. Our Lord in his Application to the Woman of *Samaria*, most gloriously sets out the noble Effects of the Life of Grace. He calls it a *living Water*. He tells her, that whoso drinketh of it, *shall never thirst*, but that this Water shall be in him a *Well of Water springing up into everlasting Life*. But the poor Soul! being immers'd into the sensitive Life, had her Faculties so much dulled, that the spiritual Sense of that instructive Discourse was quite hid from her. Our Blessed Saviour enlarges upon the Life and Water of Grace; endeavouring to give her a Sense of it; but she all along answered of *Jacob's Well*, obvious to her Sense, and of his Children and Cattle that drank thereof. As the Lord recommended the Water of Life, so she magnified *Jacob's Well*, thinking that none went beyond it. In fine, we see, that as *Nicodemus* was an Example of the Weakness and Insufficiency of the *Rational Principle*: so the *Samaritan Woman* proves an Instance

Instance of the *Sensitive Life*, and of the many incumbrances hanging about it, and obstructing its free Inter-course with God.

Hidden is also the *Food* of this spiritual Life. The Lord said to the Disciples themselves: *I have Meat to eat, that ye know not of.* And they still supposing, that some Body had brought him ought to eat; he replied: *My Meat is to do the Will of him that sent me, and to finish his Work.* So it is with a truly Christian Soul. The more she acts by the Impulse of this Life; the more the inward Life it self is* nourished up thereby. *To him that overcometh, will I give to eat of the hidden Manna,* Revel. 2. 17. This Manna is nothing else but a sweet Composition of the many Gospel-Promises; which, given to Beginners, is called a *sincere Milk of the Word*, recommended by the Apostle for this very Purpose, *that we may grow thereby,* 1 Pet. 2. 2. 'Tis not the *Law*, for this killeth; but the *Gospel* that raises and revives the sinking Spirits of the Soul. Hence the Work of a Minister, is rather to preach the Gospel, and to display the Riches and attractive Beauty of the divine Promises, than to preach up a long Train of legal Duties, without affording any spiritual Food for enabling the Soul for the due Performance thereof. One has the Character of an *Instructor*, (1 Cor. 4. 15.) but the other has the Prerogative of a *Father*, who, as St. Paul tells us, first begets Children by the Gospel, and then trains them up under the saving Influence of the Love of God. This evangelical Display cleanses the Soul more, than all the terrible Threatnings of the Law ever can do; St. Paul himself making Use of so moving an Argument, 2 Cor. 7. 1: *Having therefore these Promises, let us cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God.*

Another Character of the spiritual Life is, that it is hid *with Christ*. *You are dead, and your Life is hid WITH CHRIST*. That is, as the Life of Christ is hid from the Eye of the World, so likewise your Life is hid. We may either take it for the Life of Christ, whilst he was conversing in this World; or for his Life, which he now enjoys at the right Hand of God: 'Tis every way a hidden and mysterious Life. How *hidden* was his Life in the Days of his Humiliation? How mean and contemptible in the Eye of the World? All which may afford Plenty of heavenly Doctrine to a Soul, that wishes to be as he was in the World, and to order her Steps according to the Example left her by Christ, *1 Pet. 2. 21*. He lived in a State of Humiliation Thirty Three Years and a Half. How hidden were these Years? not only the Days of his Childhood, but his whole Age up to the Thirtieth Year, were so hidden, that there is hardly any Notice taken at all, of what he then did. Only his *Twelfth* Year is signalized by a few instructive Transactions. After this, there is no more of him, but what is said, *Luke 2. 51: He went down with his Parents, and came to Nazareth, and was subject unto them*. So that it seems, the whole Interval from the Twelfth to the Thirtieth Year of his Life, was intirely spent in learning Obedience; he himself bearing no other Character, than that of a Carpenter's Son; till at last, at the Entrance of his ministerial Function, he was manifested with Power and Spirit, now to accomplish the glorious Work he was designed for.

Thus we see, what a Veil there was drawn over his Life, and yet having all along a wonderful Treasure within him, and going about a Work which the very Angels desire to look into. Here his divine Nature residing within him, was kept under the Curtains, and hid from the Eye of the World. It was clouded with

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many Infirmities, with Thirst and Hunger, with Toil and Weariness, with various Insults and Temptations of the Devil, with Spight and Contempt of the World. *He came in the Likeness of sinful Flesh, made himself of no Reputation, took upon him the Form of a Servant, and was made in the Likeness of Men, and was obedient unto Death, even the Death of the Cross it self,* Rom. 8. 3. Phil. 2. 7, 8. Nay, if we should trace the various Steps of his Life, it would certainly appear, that his Life was more and more hid almost every Day, by Reason of the many Prejudices People took up against him. At last he expired on the Cross, his Enemies thinking his Life was now not only hid, but utterly slain and extirpated.

This is a general Draught of the *hidden Life* of Christ, which our Life ought likewise to be conformed unto. There is a Fellowship of his Sufferings, and a Conformableness unto his Death. There must be a Likeness betwixt the Head and the Members, if ever there shall follow Love and Union. As Christ suffered, so must we suffer with him, *Phil. 3. 10.* As he was crucified, so must we be crucified *WITH* him, *Rom. 6. 6.* As he died, so must we die *WITH* him, *Rom. 6. 8.* and be *planted in the Likeness of his Death,* *Ver. 5.* As he was buried, so must we be buried *WITH* him by Baptism into Death, *Ver. 4.* that so at last the whole Body of Sin may be destroyed by the Power of his Death, and the new Man raised up with him, by the Power of his Resurrection. Thus we see, how constantly the Scripture combines the Members with the Head, and the Branches with the Vine, and will needs have one conformed to the other. Whosoever breaks to pieces this divine Chain, breaks the Chain of all the Dispensations appointed for the Recovery of the Soul, and unhinges the very Fundamentals of Salvation. But whosoever passes through these *hidden Regions of the Life and Death of Christ,* will
soon

soon be acquainted with the Nature of Christian Religion, and look for its Manifestation, not on this Side of the Grave, but in the World to come.

Another Character of a Christian Life is, that it is hid in GOD. *Your Life is hid with Christ IN GOD.* Jewels are generally kept in the safest Places, and not put into careless Hands. The hidden Life, which true Believers are Partakers of, is the richest Jewel they can be entrusted with. It comes from God, and yet remains in God. For *of him, and through him, and into him are all things*, Rom. 11. 36. This is that noble Circulation, by the Means whereof the divine Graces conveyed into the Soul, return constantly into the Fountain-Head, from whence they were derived. Thus is the Life of a Christian kept in God; it can never rest, till it return to its primitive Source and Element. The Water which Christ giveth, is in the Believer a Well of Water, *springing up into everlasting Life*, and moving continually and gradually back, like Rivulets to the Sea, never resting in any thing but God himself. And tho' it hath many Emanations, diffusing it self through the whole spiritual Body of Christ, and every Member in particular; yet at last it returns into God, and the Root of it is still hid in him. Hence we may compare a Christian's Life to a fruitful Tree; for tho' his Life and Root be hid in God, yet it is at the same time wonderfully branched out in these inferior Regions, for the mutual Enjoyment of his Fellow-Creatures.

But here one might think, how it was possible, that our Life should approach unto God; who being a consuming Fire, and dwelling in a Light, which no Man can approach unto, our frail Nature would rather shrink back at so glorious a Being, than attempt to approach it. But this will fuller be answered, by considering our *Third Particular*, viz.

III. The *Vital Principle and Cause* of the spiritual Life, expressed in the following Words of the *Text*: *When Christ OUR LIFE shall appear.* 'Tis frequent in Scripture, that Christ is called *LIFE*. As *John* 14. 6. *I am the Way, the Truth, and the LIFE.* And *Chap.* 11. 25. *I am the Resurrection and the Life.* Again, 1 *John* 5. 20. he is called the *true God and eternal Life.* In other Places he bears the same Title, with some little Alteration or Addition. Thus 'tis said *John* 1. 14. *in him was Life, and the Life was the Light of Men.* And 1 *John* 5. 11. *This is the Reward that God hath given to us, eternal Life; and this Life is in his Son.* *John* 6. 35, 48. he calls himself the *Bread of Life*, and *Vers.* 51. *The living Bread come down from Heaven*, and having so powerful a Virtue within it, that if any *Man eat of this Bread, he shall live for ever.* He is called the *Tree of Life*, *Rev.* 2. 7. with abundance of other significative Expressions. But let all these Expressions be never so high and majestick in themselves, they will prove at last but dry and insipid to a thirsty Soul, born down by the dead Weight of Sin and Corruption. To talk to a Man almost starved, of abundance of choice Dishes and a rich Man's Table, will rather cast him down yet lower, than give any Refreshment to his broken Spirits. So it is with a Soul hungry and thirsty after some spiritual Refreshment, but quite ignorant whom to apply to for Relief. The *Law* giveth no Life, nor is it able to nourish it, if once given. And the *Gospel*, as hinted before, is a Mystery kept secret since the World began. And tho' now made manifest by the Scriptures, yet the way leading thereto, being so little known, and used by so few, 'tis no Wonder, that many a Soul goeth on in a starving Condition for want of spiritual Nourishment, drawn from the true Fountain of Life.

For this Reason we must consider, in the next Place, whether Christ, who is *LIFE*, be also a *communicative* Life, or whether he shuts up within himself this Spring of Water, without any vital Emanations derived from thence? The Apostle says: *Christ OUR LIFE*, speaking both of himself and the *Colossians*, whom he writ to. Truly, 'tis not enough that Christ is Life; but then the true Comfort begins as soon as we say in Truth: Christ is *MY* Life, *OUR* Life. This is the only saving Application, without which all the Treasures hid in Christ will stand us in no stead. The Apostle shews us the way by his own Example, *Gal. 2. 10: I live, yet not I, but Christ liveth in ME: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved ME, and gave himself for ME.* 'Tis remarkable, that just before the Apostle said: *I am crucified with Christ*, and then enumerates the noble Privileges resulting from thence, *viz.* that after this Conformity Christ did live *IN* him, and did die *FOR* him. The Life of the Apostle was rather the Life of Christ in him, than his own Life. He was more swayed, more influenced, more moved, more powerfully wrought upon by the Life of Christ, diffused through the Faculties of his Soul, than by the bent of his own natural Life. And all this was transacted in him by *Faith*, the applicatory Means of all the Gifts and Graces of God. And in this Coherence he then lays hold on the Merits of Christ too, assuring himself that Christ gave himself also *FOR* him.

A Christian must pass two Rocks in his way to Life, and take Care lest, by an irregular Application of Christ, and the Redemption purchased by him, he suffer Shipwrack. The best Medicine, if carelessly applied, may kill and not cure. Some will hear nothing of Christ dying *FOR* them; but with a sort of Disdain reject this Doctrine, insisting only upon *Christ within*. Others, with as much

much both fervency and irregularity, Preach up Christ as dying *FOR* us, but neglect to direct us to him as the Author of the Spiritual Life within us. Each Party preaches him but by halves, and breaking thus asunder the chain of the Divine Oeconomy, inseparably linked together, make hardly any real step towards the Conversion of Souls. The safest way in this grand Affair is, to have our eye fix'd upon the unerring Method of the Apostle himself. He joineth both together, leading us to the experimental Knowledge of Christ *within* us, and dying *for* us. And how should Christ live in us, if he, by dying for us, had not first purchased the Gift of the Spirit of God, to cleanse the Heart, and to make it fit for him to dwell in?

CHRIST in this Divine Order being now become the *LIFE* of a Soul, is the very first and *vital Principle* of all really good Works. I say of Works *really good*. For tho' humane Reason, joined to the natural activity of a Man, may produce abundance of Works *seemingly good*: Yet all these being done up only in a shining form, and wrought by the Principle of Natural Honesty, are but *dead Works*, destitute of all intrinsic Life and worth; and to make the best of 'em, are but as many counterfeited pieces of Spiritual Actions. Nay, if a Soul be truly united to, and engrafted into Christ, as a living Branch into the Vine, she then still acts by the principle of *Faith*; and Reason, though in some measure restored, is but a Hand-Maid to this sublimer principle, to dispatch such Orders as are given for the right settling of Things belonging to the outward Court of a Christian's Life. And tho' some flashes of the Divine Life may now and then dart down into the Region of Reason, and the rest of the more exterior Faculties, yet all this is of no Steadiness. 'Tis a flash which is soon gone; and the opening resulting from thence, affords but a shady wavering Light. For the

the Light of Grace strikes in upon the inferiour Faculties of the Soul, which being not fully purified, it contracts some Filth; wherefore the Representations and Impressions the Mind receives from thence, are very imperfect, having too great an alloy of an Earthly and Natural Principle. But if this Ray of Divine Light be quite overcome by the weight of corrupted reason, it then leaves a Knowledge behind it, which is selfish, partial, inconsistent, over-busy, bold, sensual, envious, earthly, attended with Strife and Bitterness, Pride, and Contempt of others, and a Multitude of other evil Works. Such a sad mixture of Impressions, very much tinctures and viciates the discerning faculty of the Mind, by the glaring Lustre it carries with it. It is very busy about the Understanding and Fancy; impregnating them with plenty of Spiritual Notions, but leaving the Will under the Bondage of Sin and Self-love.

Certainly CHRIST can never be the *Life* of these Notions, that are consistent with such a brood of Sinful Passions. Whatever comes from him, returns to him. *In him was Life, and the Life was the Light of Men*, Joh. 1. 4. First a Life in the Will, and then a Light in the Understanding. It puts the Will into a Submissive and Obedient frame, and runs like a Divine Vein through all the Actions of a Christian. This is attended with the true *Dispensation of the Gospel*, and this with a free and ready Spirit, *Psalms*. 51. 12. with a delight in the Law of God, *Psalms*. 1. 2. with Life and Immortality, *2 Tim.* 1. 10. with the Law of Liberty, *Jam.* 2. 12. with Peace, *Eph.* 6. 15. with comfort, *Isai.* 61. 2. with the Love of Christ, that now more constraineth the Soul, than all other Laws, *2 Cor.* 5. 14. And thus Christ proves a Life to the WILL.

After this it insinuates into the Understanding a Divine Light. This Light is serene, calm, single, unconstrained,

constrained, modest, impartial, large and extensive, pure and chaste. It purifies all the Faculties of the Soul, and makes 'em subservient to the *MAIN SCOPE* of a Christian Life. Thus Christ proves Life to the *Understanding*. The *IMAGINATION* stored with false and superficial Images, is cleansed thereby and fitted up for receiving more solid and substantial Ideas. The *MEMORY* is discharged of those vicious Impressions which have crept into it by Worldly Education, Conversation, and other irregular Customs; and being thus emptied, there is treasured up in it a lively Knowledge of Christ. This is a Knowledge, for the excellency whereof a Man counts all Things but loss, *Phil.* 3. 8. and escapes thereby the Pollutions of the World, *2 Pet.* 2. 20. It is attended with a keeping of the Commandments of God, *1 John* 2. 4. and other Divine Characters. It is likewise filled with such Heavenly Notions, as savour of the Love of God, and are fit to afford matter for Spiritual Discourse and Meditation. Instead of vain and trifling Stories, it now gathers in Examples of God's Love and Providence, and of his particular Dispensations in the Conversion of Souls, as so many fragrant Flowers, for its spiritual Recreation. Thus Christ proves Life to the *MEMORY*. Should we turn to the very outward Court, I mean the *Body* and the *sensitive Life*, which there most visibly appears, 'tis certain, that Christ must have an influence upon it too. Know ye not, that your *Body* is the *Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own*? Is not this Expostulation, *1 Cor.* 6. 19. chap. 3. 17. against those who by defiling their Bodies destroy the Temple of God? These extravagant desires and cravings of the Senses are powerfully restrain'd and kept in by the Life of Christ; that so by their confinement the Mind may act the more free and ready in its more important

portant Concerns. And thus Christ proves Life to the conduct of the *Body*, and the sensitive Life it is generally too much led by.

It would now be time to handle the *Fourth* Particular, viz.

The *END* of a Christian's Life, to put the Crown and Top-stone on so noble a Building, as is rais'd by the *A*ttle in my Text. But this I'll mention only, leaving the enlarging thereof to your own Meditation. The Text expresses it thus: *When Christ who is our Life shall appear, then shall ye also APPEAR WITH HIM IN GLORY.* This is the blessed *END* of a Christian's Life. And 'tis remarkable, that the Apostle, describing the Fall of Mankind, makes it consist in a loss of the *Glory of God*, (δοξῆς) Rom. 3. 23. This *Glory* hath been regained by Christ, and restored to the fall'n Soul. The *Glory*, saith he in his farewell-Prayer, Joh. 17. 22. *which thou gavest me (δοξῆν) I have given them; that they may be one, even as we are one.* This *Glory* recovered by Christ, as it sets out the whole Image of God, fallen to decay in mankind by the first Transgression; so it really begins here to recover its Life in a true regenerate Soul. The more the Clouds of Sin are dispelled, the brighter this Divine *Glory* shines forth upon our horizon, and gathers strength Day by Day, till it fully appears in the *Glory* of the World to come. But true it is, it will never arrive to its full Brightness, except it be begun here. The very same Life begun here, will be accomplish'd there. The same which hath been hid here, will gloriously appear there; when now all the Veils of humane Infirmities and Frailties will be removed, and the glorious Inside exposed to every one's View. For tho' even now the Divine Life be raised within us, and such as are born of God, are even *NOW* the Sons
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of God, yet it doth not *A P P E A R* here, what we shall be. But we know, that when he shall appear, we shall be like him; for we shall see him as he is, 1 Joh. 3. 2. Alas! how desirous is corrupted Nature to make some Figure and *Appearance* in this World, tho' it be but a dead Figure, without any Life and Reality, and soon dwindling away into its proper nothing. This is the deplorable State of the depraved Soul! instead of looking for a real and never-fading Good, she is all taken up with some Figures and Fashions, Ceremonies and Appearances of things. For whatever this World affords, is but a Figure of Reality, not Reality it self. This is visible enough in the whole Course of a Man's Life, and particularly if we take a Survey of his *RELIGION*.

How busie is every body in Maintaining their peculiar Forms and Figures, and Rites and Modes of Religion? What vast and voluminous Books are writ upon so empty a Subject! and with so much fervency and strife, as if the very Vitals of Christianity were at stake, and the Life like to expire with the Form. And yet we see, that notwithstanding all these Debates and Wranglings, the World remains corrupted, and true Religion fares hard in the midst of so many, that rise up to support it. Certainly something more is wanting. If we were but more concern'd to revive a *Primitive Spirit*, than a primitive Form, it might prove undoubtedly a step towards the Recovery of the Life of Religion, and make *CHRIST* more known, the very vital Principle of Piety and Religion. But whilst we are so busie in dressing up the outside, the very Vitals die away under our Hands, and what remains of Christianity, is but a Carcass destitute of Life and Faith, of Love and Mercy, of Humility and Self-denial, of Meekness and Resignation, of Patience, and the whole Train of Divine Graces and Virtues, which are so many Emanations of the spiritual Source, spring-
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ing within a Christian. And after all; may not a Harlot set her self out in all the Array and Fineries of an undefiled Virgin? And may not a superficial Pretender, perform all the external Duties of Religion, and yet be void of the Life and Power thereof? Let us therefore, more endeavour after this *LIFE* and Power of Religion, which is so much wanting among all the Parties and Denominations of Christendom.

I can't forget upon this Occasion, an expression of His *ROYAL HIGHNESS* of Blessed Memory, who being once entertain'd with a Discourse concerning the many Ceremonies and outward Means designed for the Recovery of real Piety; and of those few that actually improved them to such an End; thus replied: *For my part, said he, I really believe, that Faith there begins, where the Ceremony endeth.* And truly it can't be otherwise! For Ceremonies and other little outward Helps, being at best but *MEANS*, 'tis plain, we shall never obtain the *END*, whilst we rest in the Means. They may begin indeed to work upon the *sensitive* Part, and prepare it a little for receiving in time more *Spiritual* Impressions; but they are not *LIFE* it self, nor the Vital Principle of a Christian's Work. This Character entirely belongs to *JESUS CHRIST*, that restoring Principle of the Life of Grace. 'Tis true, that one, who is over-busy about the Ceremonious Part, may often make a fairer shew of Religion, than he that really possesses the Life and Power thereof. But this is but for a little while. There will be a Day wherein every thing shall be tried according to its true and intrinsic Value, and then many will find themselves mistaken in their Opinions about their own, and other Peoples Religion. How often do we cry up such and such a one, for a *very good Man*; for one, *who doth a great deal of Good?* and yet perhaps hath not the least

Tincture of this *hidden* Life within him. One time a Man is influenced by worldly Profit, to do some good Works. Another time he doth it, to keep up his Credit. Another time, a slavish Fear and a terrifying impression of approaching Judgments, forces some acts of a seeming Goodness from him. But, alas! in all this there is no *L I F E*; *Christ* is never at the Bottom. If there was *Life*, it would go on in a sweeter, readier, and more unconstrained Motion, and move equally in Prosperity and Adversity. For tho' the Life of Grace is branching out it self into various effects; yet it keeps a Stock within, whereby it is constantly relieved in time of Want. Whereas a Man that doth good by the Compulsion of a false, or meerly external Principle, is like to a Merchant that is ready to break. Such a one will make all the fair shew imaginable, with the little he hath left, to maintain his Credit as long as possible; but not Trading on a sure and substantial Stock, the Deceit will appear upon the first Trial, and expose him the more to the Insults of his Creditors. So it is and will be, with him that offers to do good, and yet is destitute of a good Principle to act upon. Many receive the Word with Joy, and seem to break out all on a sudden into good Works; but no sooner Tribulation and Persecution arises, *they are offended and fall away*, Matt. 13. 21. Luk. 8. 13. Their Goodness is like a Torrent, running on for a while swift enough; but having no Spring to fetch a supply from, soon comes to nothing, and the least heat will dry it up. On the other Hand, one that hath really a sense of an interior Life in him, will be rather shy than over-forward to have his good deeds too much exposed to Peoples Eyes. For if he hath not a sufficient stock of that *hidden* Life to keep him low under the Praises of Men, the

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untimely breaking out might soon endanger the State o his Soul. He is afraid of receiving a Reward in this World, which he wishes to be entirely *hid* and laid up in God. Hence he retires always within himself from the outward Commendations of Men, and making the fear of God his Safeguard, endeavours to keep what he hath within him, free from any irregular complacency in Mens Praises, or other Pollutions, too apt to wind themselves into the best contrived Works of a Christian.

This is a Rule, which may be usefully observed, as in all Transactions of a Christian's Life, so especially in Point of Alms and Charity. Upon the whole, it seems, that the Duty of Charity is very nearly related to the hidden Life of a Christian, and as it were, the first and more genuine Offspring thereof. And truly, our dear *PRINCE*, was no stranger to this Precept of our Lord. The larger his Bounty was, the stricter was the Charge to keep it secret. Once he sent a Sum to a certain Foundation set up for Educating Youth in Piety and good Manners, and hitherto supported only by Providential Gifts and Contributions of well-disposed Souls. But he was withal under a Concern how to keep it secret. When I promised to convey it over with all Secrecy imaginable, and soon after assured him, that but Three Persons knew of the Matter; *Why*, said he, *there is already Two too many that know it.* In Acts of Charity, he loved to move most *silently*. Though he was quick to relieve the Distressed, yet he did it without Noise, and was content to have his Bright-side eclipsed here, that it might shine with the greater Lustre before Him who sees in Secret. And whereas some People love to *seem* better than they be; he loved to *be* better than he seemed. He would have the Bowels of the Poor refreshed, but the Hand of the Benefactor kept *hid*.

hid. And indeed, it will now be for ever hid from them. The more general and overflowing such a Man's Charity is, the more General is also the Sense of the Loss thereof. Alas ! How few are there now, whose Charity goes beyond the Limits of their own Country ! Some entirely confine it to their own House and Relations : Others extend it no farther than to their decayed Friends : Some venture a Step farther, and will take in their Country too : Some think they ought not to move beyond the Sphere of their own Sect or Party, vainly imagining this to be the *Household of Faith*, mentioned by St. Paul, Gal. 6. 10. And many, very many, 'tis to be feared, do no Charity at all. So that the *Catholick Church*, which they say, they believe, must needs be of a very narrow Compass, in the Eye of such narrow-spirited Men. Therefore, I say, that the Loss of a Person, whose Charity approached somewhat nearer to the overflowing and extensive Love of God, affects those the more lively, who see the deplorable Decay of *universal Love* in these our unhappy Days, and the Want of such Men, as with a largeness of Soul, might endeavour to revive a Spirit of *universal* Benignity in the Hearts of People, deadned by the abounding Spirit of Unbelief and Self-love. No doubt, but Souls of so *Catholick* a Love, will out-shine the Glory of many others, since they are arrived somewhat nearer to the Resemblance of God in Acts of Charity. And if they be Persons of the first Rank, who nevertheless hide their Charity from the infectious Tongues and Eyes of Flatterers, the most dangerous Enemies of Great Men, their Works will follow them in their undefiled Lustre, which too often is diminished by the excessive Applause of Men.

Let us therefore keep our *Right Eye* constantly fixed, upon the Preservation of this *hidden Life*, whenever the

the *Left*, moving into the great World, is engaged in the Affairs of the external Calling. For the *hidden Life* must still keep the Reins in its own Hand, to govern the outward Life, and to reduce it to moderation, whenever it seems to transgress the Bounds of spiritual Sobriety, and to deviate from the Soundness of Mind, so necessary for regulating a Christian's Life and Conversation. Happy is that Soul that converses much with her self; for this is a Means to learn, how to converse also with others. He that is a constant Observer of this hidden Life, and much dwells within himself, is then most fit to take an innocent Prospect of all the more exteriour Regions of Sense and Reason, and to make them all subject to the hidden Life, as to the *main and leading Principle* of a Christian. And what a Happiness must it be, what a Comfort and Support under the most cutting Afflictions, if a Christian hath the eye of his Faith so far cleared up, as to be able to trace the more *hidden* Foot-steps of Divine Providence? There is a secret Spring of Comfort in this, with which the Children of God are only acquainted. 'Tis laid up for them, and kept safe in the Hand of God against the Time of Trial and Probation; And it then flows most plentifully, when such Comforts as have been derived from the Creature, begin to fail. And O may the Affliction of our most Gracious QUEEN, prepare her more and more for receiving a larger Measure of a more Heavenly and Substantial Comfort! Which though it doth not much work upon the outward Senses, yet it makes its way through all the fearful Suggestions of our natural Weakness, and influences the Heart with a most tender Sense of the Paternal Love and Goodness of God towards such, as entirely rely upon Him.

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My Beloved! Let us also endeavour to acquaint our selves more and more with *Jesus Christ*, called by the Apostle, *OUR LIFE*, tho' but little known in the Christian World now a days. For if he be *ALL* in *ALL*, as the same Apostle, *Ver. 11.* tells us; truly we must needs remain but very empty, if we don't draw from Him. And if the Father hath been pleased to *gather together all things in Christ, as the Head of all*, Eph. 1. v. 10. He must needs continue alienated from the Life of God, that doth not approach to *Christ*, to be gathered in, and united by him to the Father, as the only Mediator betwixt God and Man. And if we choose *Christ* to be our Life here, in Purifying, Sanctifying, and Cleansing our Souls; in being *Life* to our Will, and *Light* to the Understanding, and *Love* to all the Passions of the Soul; we may then fully depend upon him, that *HE* will be also our Life in the World to come, in Glorifying us, and changing even our vile Bodies, that they may be fashioned like unto his glorious Body, according to the Working whereby he is able, even to subdue all things unto himself. Let us never be ashamed to love and follow his Life, his Words and Deeds. For though they be but mean in the Eye of an aspiring Reason, and void of the airy Figures of humane Wit, yet they have an innate Beauty, and a profoundness hid from the Wise and Prudent, but revealed unto Babes. May the Courts of Kings and Princes be filled with the Knowledge of him, who is *LIFE* it self, and their Crowns and Scepters adorn'd with the eminent Lustre of the Life of *Christ*! May all the Pulpits ring of it, and the Idol of a dead Morality, at last fall down! May this Life of *Christ* be more read in all our Devotional Books, and woven into all our Prayers and Thanksgivings! May it be taught in Schools, and instilled into the Youth in their most tender Years! May all Houses and Families be

33 *His Royal Highness the Prince of Denmark.*

be perfumed with a Divine Fragrancy of a saving Knowledge of *Christ*! Truly, there will be a Day, when he, whom too many now disdain to follow, will have Eyes as a Flame of Fire, and a Mouth armed with a two-edged Sword, and a Countenance, as the Sun shining in his strength, Revel. i. 14, 16. to search hereby the Spirits of Men, and to give every one according to his Works. Then those shall be confessed by him, that have confessed him here; and those that have builded upon this Foundation, Gold, Silver, precious Stones, shall receive their Reward according to their Work.

Now to the Father, Son, and the Holy Ghost, be all Honour, Praise and Glory, both now and for evermore. Amen.

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